

S. Am Brazil 1281

In South America



Our Missions in Brazil

By
H. F. WILLIAMS



Presbyterian
Committee of
Publication

Richmond, Va.
Texarkana, Ark.-Tex.



LIST OF
Missionary Booklets

Covering the Work of the
Southern Presbyterian Church,

By REV. H. F. WILLIAMS,
Editor of The Missionary.

- 1—Along the Grand Canal (our Mid-China Mission).
- 2—North of the Yangtze (our North Kiangsu Mission).
- 3—In the Hermit Land (our Korea Mission).
- 4—In the Mikado's Empire (our Japan Mission).
- 5—In Mexico and Cuba (our Near-Home Missions).
- 6—In South America (our Missions in Brazil).
- 7—In the Congo (our Mission in Africa).

Price, 5 cents each, Postpaid.

In **Four Continents** (Text-Book 1912-13) — The
Foreign Mission Work of the Southern Presbyterian
Church. Cloth, 50c. Paper, 35c.

FOR OUTLINE OF THIS BOOK, WITH HELPS, SEE PAGE 32.

Published by the
Presbyterian Committee of Publication,
RICHMOND, VIRGINIA. TEXARKANA, ARK.-TEX.

In South America

The Brazil Missions of the Presbyterian Church in the United States.



By
HENRY F. WILLIAMS

Published by the
PRESBYTERIAN BOARD OF PUBLICATION
Richmond, Va. Texarkana, Ark.-Tex.



BRAZIL

THAT wind bearing southwest and that flight of paroquets that providentially diverted Columbus from the mainland of North America, at first to the Bahamas, and so on, in his third voyage, to the mouth of the Orinoco; that divine interposition that swept the caravel of Amerigo Vespucci at first to Paria and afterward to Brazil, left the continent of North America to be discovered by John Cabot and Sebastian Cabot, the vassals of the English kings Henry VII and Edward VI. The same hand of God which gave this land to England and Protestantism permitted the southern continent to come under the sway of papal crowns. And so this vast peninsula with its fourteen states waits to be "discovered" anew by Protestant Christians and evangelized.

—*Rev. A. T. Pierson.*



RIO JANEIRO HARBOR.

BRAZIL.

THE continent of South America stretches over a territory 4,600 miles long, and over 3,500 miles wide. The Isthmus of Panama, 12 degrees north latitude, and Cape Horn, 56 degrees south latitude, are the extreme north and south limits. The area of South America—7,598,000 square miles—is as large as two continents the size of Europe. The population, estimated at 38,000,000, is composed of a mixed people of Spanish, Portuguese, Indian and negro blood. Columbus, on his third voyage to the new world, in 1498, discovered the continent of South America, and claimed it as a Spanish possession, with the result that it was occupied by the Roman Catholic Church, which became the prevailing religion of the continent.

The division of the continent into countries, with other great changes, has not removed the unfortunate results of the papal power that has held sway during a period of nearly four hundred years. These four hundred years of Catholicism are in a large measure responsible for the slow development, superstition, and pagan ignorance of the vast majority of the people inhabiting the entire continent.

Descriptive of Brazil we quote the following: "Brazil, the only monarchy in America for many years, became a Republic in 1889. It occupies nearly one-half of South America, and contains more than one-half of its arable land. Lying between four degrees north and thirty-three degrees south latitude, nearly the whole territory is within the Torrid Zone. It is over 2,600

miles long and 2,500 broad, and has a coast line of 4,000 miles. The area is 3,320,000 square miles; it is a little larger than the United States without Alaska.

"Brazil is naturally divided into three distinct regions: the lowlands along the coast, where are grand harbors and large cities; the middle section, which has magnificent and fertile plateaus formed by abrupt mountain ranges on the eastern side, watered by the tributaries of the Amazon and those of the river la Plata; and the vast and unexplored regions of the west. The climate is varied. Within the tropics the tendency is to extreme heat, accompanied in some parts by great humidity; but on the table-land the heat is modified by pure and refreshing breezes, and back on the mountain slopes one may dwell in perpetual spring. The table-lands and hillsides, with unrivalled navigable streams for internal communication and commerce, naturally fit it for agricultural purposes. There are no active volcanoes, and earthquakes are very rare.



Natal, North Brazil.

“Brazil is probably not surpassed in fertility, in climate, and in variety of useful natural products—coffee, sugar, cotton, India rubber, cocoa, rice, maize, manioc, bananas, beans, yams, ginger, lemons, oranges, figs, cocoanuts, etc. There are herds of wild cattle on the plains, game in the woods, and fish in the waters, vast forests of rare growth and variety, wood of great excellence and beauty for all kinds of cabinet work, timber and lumber for all building purposes. Gold, silver, iron, lead and precious stones are abundant; indeed, the field for diamonds is one of the richest in the world. But the vast wealth of the State is found not in her rich stores of precious minerals and metals, but in her fruitful soil and exports of tropical productions. Her traffic in sugar and coffee, under almost ruinous export duties, amounts to more in a single year than all the diamonds gathered within this century.

“The population is estimated 18,000,000, including 2,300,000 full-blood negroes, and about 800,000 Indians. There are nearly 3,000,000 whites of more or less pure Portuguese blood, and about as many white immigrants, mostly from Southern Europe, who have settled in the southern extra-tropical states. The negroes are mostly found in the Northeast Atlantic States, the Indians in the unsettled interior; while the mass of the population everywhere consists of a mixture of these three elements in every imaginable proportion.”

While South America was discovered by Columbus, Brazil was discovered by one of his companions, Vincente Yanes Pincon, who accidentally discovered the country in the spring of 1500. The country was colonized by the Portuguese in 1531, and until 1822 was a province of Portugal.

Passing over many historical events, we learn that at the time of the fall of Napoleon Bonaparte, Brazil was raised to the rank of a kingdom. As a result of the revolution in 1820, the king returned to Portugal, leaving Pedro, his eldest son, as regent. Two years later the desire for independence on the part of the Brazilians was so strong that Brazil was declared a free and independent state. Dom Pedro assumed the title of emperor, and he was succeeded by Dom Pedro the Second, who was crowned emperor in 1841.

Under Dom Pedro's administration many reforms gave to the people larger liberties, until in 1888 freedom was declared to all. The growth of Brazil has been remarkable. With a population in 1860 of 9,000,000, which included more than a million negro slaves, but did not include Indians, it has increased to more than 18,000,000. In 1860 religious tolerance was only a name. The Roman Catholics controlled all education, hospitals and public charities. In the earlier days connection with the interior was by muleback or on foot. In 1860 there were only sixty miles of railroad; at the present time the country is in communication with the outside world by many large steamers sailing into all parts of the world, and by telegraph lines and Atlantic cables, and all the best improvements of the times have been introduced into the country.

In 1889 the monarchy was overturned without bloodshed. The emperor and the imperial family were exiled, and Brazil became a Republic. The constitution adopted the succeeding year was modeled after that of the United States. One of the provisions of that constitution is, "Separation of Church and State; secularity of public cemeteries; the right of civil marriage, and religious liberty."

An item of importance in Brazil is the extraordinary immigration from European and other countries. "Germans, Italians, Portuguese, Syrians, Spaniards from Spain and the Philippines, are pouring in so that the population is becoming almost as heterogeneous as that of the United States. New activity is manifest on the part of the Roman priesthood, reinforced by many of the religious orders driven from France and the Philippines. Nevertheless, the opening of the doors is wider than ever before, and the pure gospel may be preached and taught with absolute freedom."



BIBLE TRANSLATION COMMITTEE

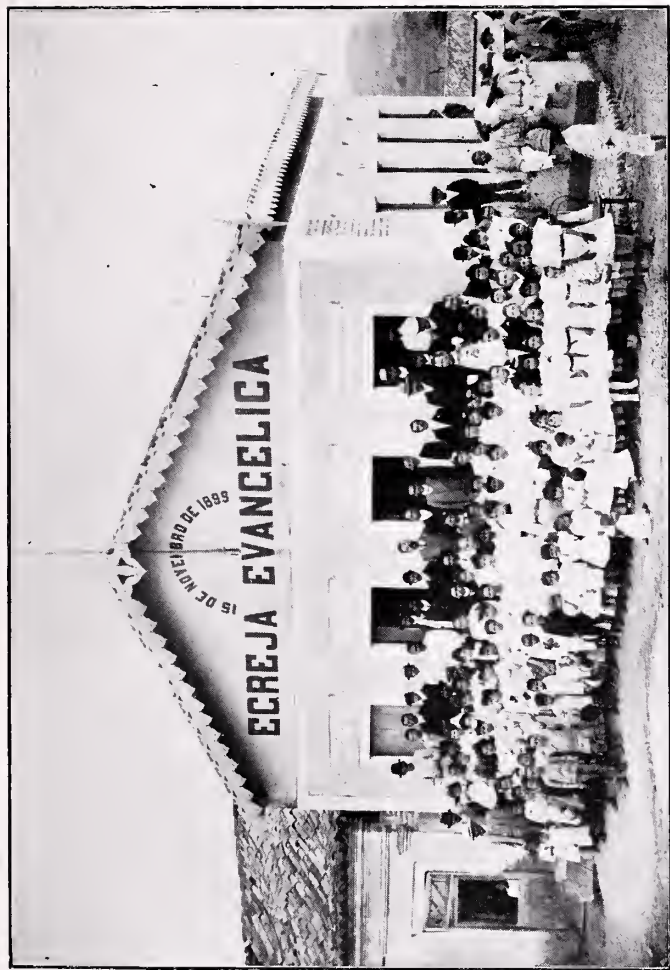
Who met in Rio Janeiro, Brazil, in December, 1904, and January, 1905,
to revise the translation of the Gospel of Matthew.

Back row, left to right: Rev. F. Uttley, Agent British and Foreign Bible Society; Dr. Brown, Rev. E. C. Perreia, Sr. Virgilio Varzea, a Brazilian author, and Rev. H. C. Tucker, Agent American Bible Society. Front row: Dr. Kyle, Rev. J. R. Smith of our Mission, Rev. A. Trajano.

PROTESTANT MISSIONS IN BRAZIL.

To the Huguenots of France, under the protection of Admiral Coligny, belongs the honor of the first effort to evangelize Brazil. They sailed from France in 1555, and settled on the island of Villegagnon. It is interesting to note that among those who were interested in the progress of missions in Brazil were Calvin and his friends, who sent to the Huguenots religious teachers, etc. These advance colonists in the evangelization of Brazil suffered persecution, under which some gave up their lives as martyrs, some fled to the Indians in the interior, and others returned to their homes. Among those who fled to the Indians was Jean de Boileau. As a testimony to the fidelity of these early missionaries and the suffering they endured, the following paragraph from a sketch of Brazil Missions by Rev. A. L. Blackford will be interesting:

“Jean de Boileau, who is noted, even in the annals of the Jesuits, as a man of considerable learning, being well versed in both Greek and Hebrew. Escaping from Villagagnon, Jean de Boileau went to St. Vincente, near the present site of Santos, the chief seaport of the province of Sao Paulo, the earliest Portuguese settlement in that part of the country, and where the Jesuits had a colony of Indians catechised according to their mode. According to the Jesuit chroniclers themselves, the Huguenot minister preached with such boldness, eloquence, erudition, that he was likely to pervert, as they term it, great numbers of their adepts. Unable to withstand him by arguments, they resorted to Rome’s ever favorite reasoning, and caused him to be arrested with several of his companions. He was taken to Bahia, about a thousand miles distant, where he lay in prison eight years. When, in 1767, the Portuguese



Presbyterian Church and Congregation at Garanhuns, North Brazil.

finally succeeded in expelling the French from that part of their dominions, the governor, Mem de Sa, sent for the Huguenot prisoner, and had him put to death on the present site of the city of Rio de Janeiro, in order, it is said, to terrify his countrymen if any of them should be lurking in those parts. The Jesuits boast that Anchieta, their great apostle in Brazil, succeeded in winning the heretic to the papal faith on the eve of his execution, and then helped the hangman dispatch him as quickly as possible, so as to hurry him off to glory before he could have time to recant."

The earlier mission work in Brazil includes that of the Dutch among the Indians from 1854 to 1864, and the Methodist Episcopal Church of the United States in 1836; the Protestant Episcopal Church in 1860; the Presbyterian Church, U. S. (South), in 1869, and the Methodist Episcopal Church, South, in 1876. Other missionary efforts were made by several individuals. The representatives of the American and British Bible Societies have been among the most efficient forces in the missionary work in Brazil. They have suffered persecution, imprisonment, and even death in circulating the word of God. Probably as many as a million copies of the Bible, in whole or in part, have been distributed in Brazil alone. Missionaries going into distant fields have often found groups of Bible Christians who gladly welcomed the preacher who could further instruct them in the truth they had been reading from their Bibles that had been brought to the country by the agents of the Bible Societies.

PRESBYTERIAN MISSIONS IN BRAZIL.

Before the outbreak of the Civil War in the United States, the Presbyterian missionary work in Brazil was

carried on with an insufficient force, and without means for its support. The history of Presbyterian work in Brazil divides itself into two parts—before and after the Civil War. Notwithstanding the difficulties under which the Presbyterian missions and missions of other denominations have been prosecuted, there has been a steady, though sometimes slow, growth, until at the present time the Presbyterian churches of Brazil occupy a prominent place in the religious life of the country. The first Presbyterian missionary in Brazil was Rev. Ashbel Green Simonton, who in 1859 began work in Rio de Janeiro, the then metropolis of the country, with a population of nearly 500,000 people, and which is now the capital of Brazil. Of Mr. Simonton it is said he was “a man peculiarly qualified for the pioneer missionary work, from his scholarly attainments, gentle manners, sturdy and sterling Christian character. He was always deservedly popular with Brazilians, and to his wisdom and faithful foundation work the success of the Brazil mission is largely due.”

In connection with the mention of Mr. Simonton and his work in Brazil, it is important to note that in the beginning there were two great lines of missionary activity—the pulpit and the press. During all the years since, in all the missions of the various denominations in Brazil, these two lines of activity have been made prominent with the addition of Christian education. In 1888, after twenty-eight years of foundation work, the missions of the Northern and Southern Presbyterian Churches of the United States were united to form the Synod of Brazil. The Synod at the time of organization contained fifty-four churches, and was divided into four Presbyteries. The Synod and General Assembly are entirely independent of the General As-

semblies in the United States. Mr. Blackford, in his sketch, says: "It will be recognized that such an arrangement called for great wisdom and forbearance on all sides. Time has been needed to adjust the many perplexing questions that have inevitably arisen, but on the whole, there has been a remarkable spirit of unity and progress."

The Church in Brazil regards the evangelization of the more distant regions, where there has been little or no Protestant preaching, as the most important work of the missionaries. Missionaries in Brazil define the general policy of the mission in its relation to the Presbyterian Church of Brazil as follows: "In accordance with the expressed wish of the Board, we are members of Brazilian Presbyteries, but we act simply as pioneers. As soon as a church can be placed on a self-supporting basis, we turn it over, if possible, to the care of a native



Congregation, Para, North Brazil.

pastor, responsible to the Presbytery. Our relations with our Presbyteries are most harmonious, and we trust, by the grace of God, to continue to work shoulder to shoulder with our Brazilian brethren in the evangelization of the land.”

OUR BRAZIL MISSIONS.

J. LEIGHTON WILSON.

In 1854 the Presbyterian Board of Foreign Missions had for its Secretary Dr. J. Leighton Wilson, and it is interesting to note that the man that laid the foundation of our foreign missionary enterprise should have been interested in the establishment of the first Presbyterian mission in Brazil. In those days, while Africa was known as the “Dark Continent,” South America was called the “Neglected Continent.” At the organization of the Southern Presbyterian Church it was a reasonable expectation that Dr. Wilson, who had been pleading the claims of Papal America before the old Board, should press the needs of Brazil upon the newly organized church. Of these beginnings of our work in Brazil, Rev. D. C. Rankin wrote:

“It may have been, too, that Simonton’s two years of teaching in Mississippi and his acquaintance in Virginia and Baltimore had served to interest many in his field. No doubt, also, this interest was fostered by the removal, after the Civil War, of many Southern families to the land of the Southern Cross. A number of these families were from South Carolina, and this fact may have led to the overture from the Synod of that State

to the Assembly of 1866 to open a mission in Brazil. It was not, however, till the summer of 1868 that the Committee saw the way clear to send out the Rev. G. Nash Morton on a tour of inspection. In the following summer Mr. and Mrs. Morton and Rev. Edward Lane sailed from Baltimore, and in August, 1869, settled at Campinas as their first station."

OUR FIRST MISSIONARIES.

The first missionaries of the Presbyterian Church, U. S., arrived in 1869. The increase in the number of missionaries and the results of the work made necessary the organization of a second Presbytery in Brazil. Our first missionaries occupied and opened stations in the northern part of Brazil, near the equator. Pernambuco was occupied in 1873, and from this point the work extended into the adjoining states. The history of early discoveries developed religious conditions that have much to do with this part of Brazil.

An incident connected with the voyage of Henry Martyn on his way to India is given on page 199, in the book, "In Four Continents."

We are told that Henry Martyn, on his way to India, touched at Bahia, a city to the south of our specific territory. "The ardent young soldier of the cross landed and ascended to the battery that overlooks the beautiful Bay of All Saints. Amidst that charming scenery his heart was burdened, and he sought relief in prayer. There, riding at anchor, was the ship that was to carry him to his distant field of service; there, close beside him, lay outspread the city of Bahia, or San Salvador, teeming with churches, swarming with priests, but with tokens of unbelief or blind superstition on every side. As he gazed upon the scene he repeated the hymn—

“O'er the gloomy hills of darkness
Look, my soul, be still and gaze.’

“Before resuming his voyage, he found opportunity to enter the monasteries, Vulgate in hand, and reason with the priests out of the Scriptures. Fascinated by the tropical glories of the coast and interior, and keenly interested in the Portuguese dons, the Franciscan friars, and the negro slaves—‘What happy missionary,’ he exclaimed, ‘shall be sent to bear the name of Christ to these western regions? When shall this beautiful country be delivered from idolatry and spurious Christianity? Crosses there are in abundance, but when shall the doctrine of the Cross be held up?’ ”

NORTH BRAZIL MISSION.

The following relating to the North Brazil Mission is quoted from “In Four Continents :”

“The work in the North Brazil field has been almost entirely directly evangelistic, along with the training of a native ministry. From the central stations of Pernambuco, Ceará, Maranhao and Natal, the work has spread over a large region, embracing a territory equal in extent to nearly half the United States, and with a very limited number of missionaries. They have been forced to train native ministers under very great disadvantages. This has been a great strain on the workers, for the demands on all the missionaries have been such that no one man could give his whole time to instructing the candidates.

“The Presbytery of Pernambuco was formed in 1887 by uniting the missionaries and natives, and was one of the four that in 1888 constituted the Presbyterian Synod of Brazil.



Presbyterian Church, Maranhao, North Brazil.

“Comparatively little has been done in the establishment of mission schools in the North Brazil Mission. An effort was made in 1892 to open a school in Pernambuco. Miss Reed, who had charge of the work, was compelled, on account of lack of help and sufficient support, to discontinue the school. The school was again opened in 1904, and under the direction of Miss Reed, who trained and brought to her assistance four of the pupils in the school, the work has been successfully carried on up to the present time. The Natal school, which was opened by Miss Reed, was continued for a time by Mrs. Porter. For a number of years Rev. Geo. E. Henderlite, in addition to his evangelistic work, has undertaken the instruction of young men for work as evangelists and native pastors with marked success.

“With many changes in the location and work of the members of the North Brazil Mission, and with comparatively few additions in the way of reinforcements, and in the face of obstacles and persecution amounting almost to martyrdom, our faithful band has not only held the field, but has extended the work until now we have stations from Para in the north, to Pernambuco toward the south, and at Manaus, a thousand miles from the mouth of the Amazon. The central stations of the North Brazil Mission are as follows: Pernambuco (Recife), the capital of the State of Pernambuco, a city of great importance. It was opened as a mission station in 1873. Garanhuns, about one hundred and seventy-five miles southwest of Pernambuco, opened in 1895, has been an important center, both locally and in the surrounding field. Canhotinho is a small town in the same region of country as Garanhuns. Its importance has been much increased by a railroad opened a few years ago. Fortaleza, the capital of the State of



Coffee tree in full bloom.

Ceará, a city of some 50,000 inhabitants, is situated on the coast. It is important as the main shipping point of the state. The estimated population of the state is 1,000,000. Para, the most northern of our Brazilian stations, is the port of the Amazon rubber trade. It has a population of some 50,000 people, and is in many ways a modern city. Natal is the capital of the State of Rio Grande do Norte. It is located southeast of Fortaleza, and is reached by a little more than twenty-four hours' voyage. It was opened as one of our mission stations in 1895. Caxias, in the State of Maranhao, was opened as a regular station in 1896."

Following the death of Mr. Boyle, other missionaries were sent to the field and new stations opened. The full story of the self-sacrificing lives of the missionaries who have gone to Brazil will probably never be known,

because the missionaries have never fully told their experiences. Enough is known to justify giving the missionaries honor for heroism and self-sacrifice that involved, sometimes, danger, if not the loss of life. As stated in a previous paragraph, the lines of work wisely followed by all Presbyterian Missions in Brazil, have been the circulation of the Word of God, evangelistic preaching and Christian education. The Christian schools in the work in South Brazil, and the splendid girls' school in Pernambuco, in North Brazil, have been a large factor in the extension of the work in giving to the Church an intelligent company of Christian young men and women, and, above all, a consecrated, qualified native ministry.

SOUTH BRAZIL MISSION.

In a previous paragraph the establishment of the North Brazil Mission and a description of the field have been given. The distance between Pernambuco, in North Brazil, and Campinas, in the southern section of the country, is about fifteen hundred miles. The great distance separating the fields necessitated the organization of the North and South Brazil Missions. At one time when considerable work was being done in the interior in the States of Minas and Goyaz, there was a third mission, known as the Interior Brazil. At the present time the work in Brazil is included in three missions—North Brazil, and what was formerly known as the South Brazil Mission, now divided into the East and West Brazil Missions. Miss Charlotte Kemper was appointed to the South Brazil Mission in 1882. Her long experience in the field, together with her skill in translation and ability as a writer, peculiarly qualified her to prepare a sketch of the South Brazil Mission, now

divided into East and West. From this sketch we quote as follows:

“In 1871 Mr. Lane made a flying visit to the homeland, and, returning to Brazil, took with him a valuable reinforcement in the person of Mrs. Lane. In 1872 Miss Henderson, whose work is known in all the churches, was sent out; and a little later Miss M. Videau Kirk, of



Miss Charlotte Kemper.

South Carolina, joined the Mission. These were the pioneers, the advance guard, of the army that had for its motto: ‘Brazil for Christ.’ And very important was the service they rendered in breaking down the barriers of prejudice, removing obstacles, and clearing the way for those who should follow. To some of these laborers was granted the privilege of coming again with rejoicing, bringing their sheaves with them. If the record of Mr. Lane’s evangelistic journeys in those early days

had been preserved, it would form an interesting chapter in the history of our Mission in Southern Brazil. His labors in Campinas were abundant and were crowned with marked success. After a term of twenty-three years, with only one interval of rest, he was called up for higher service. He died of yellow fever in Campinas, on the 26th day of March, 1892, the very day on which the younger soldier, Lapsley, in Darkest Africa, laid aside his armor.

“In 1875 Rev. John Boyle, who had been associated with the work of our Church in Northern Brazil, was transferred to the Campinas Mission. Later he removed to Bagagem, in the State of Minas, where, for five years, he labored faithfully and successfully, making frequent journeys into the adjoining states, sowing the precious seed that is now yielding an abundant harvest. In October, 1892, this faithful servant of Christ entered into his rest—cut off, as it seemed to all, in the very prime of his usefulness. Rev. G. W. Thompson was associated with Mr. Boyle in Bagagem, but scarcely had this young and valiant soldier of the cross buckled on his armor when he was called to lay it aside. He died in Campinas, of yellow fever, in 1889, having gone thither to minister to the sick and suffering. Thus he laid down his life for his friends.”

EDUCATIONAL WORK.

Our principal schools in the South Brazil Missions consist of the *Gymnasio de Lavras*, or the college for men, and the *Charlotte Kemper School for Girls*. *Lavras* is an admirable location for the schools. The city with a population of between four and five thousand, is situated in a mountainous part of the State of



Lavras College Building.

Minas, with an elevation of 2,900 feet, insuring a healthful climate. Lavras was opened as a mission station in 1893. The work had been in progress twelve years when it was deemed advisable to open a school for boys. The school has steadily grown in numbers with increase of equipment. It now has Government authority to prepare boys to enter the professional and polytechnical schools of the Republic without examination, which places it upon equality with the National Gymnasium, the Government school. The following report of the work of the *Gymnasio de Lavras* is from the 1912 Annual Report:

“The schools have been well filled, and in the *Gymnasio* we found it necessary to limit the number of boarders. More than before we have found men of prominence in the state sending their sons to us, even in spite of our being the heretic Protestants. It has been with some pride that we have heard the *Gymnasio de Lavras* spoken of as the first institution of its class in the state. Requests for catalogues come from the extreme north to the last state in the south. Much of the success in maintaining a good spirit among the boys in their crowded quarters and keeping them well has been due to the untiring work of Mr. and Mrs. Shaw, who are now in charge of the boarding department. Sick or well, they have been ever ready to minister to any, large or small.”

What has been done for the boys and young men in the *Gymnasio* is being done in the Charlotte Kemper School for Girls, also located at Lavras. This school has a reasonably good equipment, consisting of several buildings and a fine campus. It will be seen that in our work in South Brazil, Christian education is well provided for in the schools at Lavras. These schools



The Charlotte Kemper Seminary for Girls, Lavras, Brazil

have the hearty endorsement of the Brazilian people, and have the official approval of the government. They are great forces of and for Christianity in all that section of Brazil.

THEOLOGICAL SEMINARY.

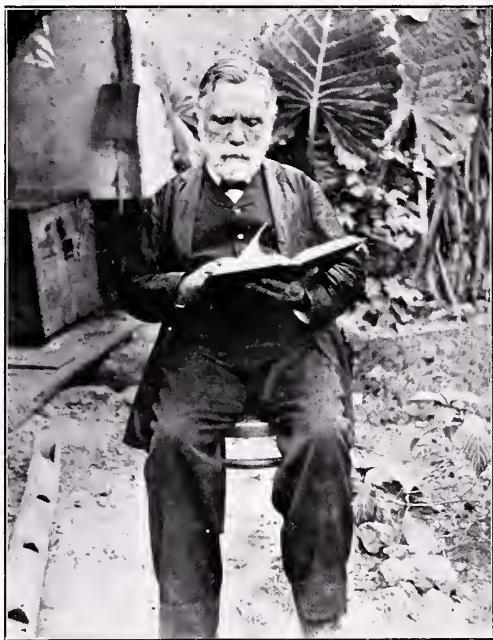
The removal of the Girls' School from Campinas to Lavras in 1892 opened the way for the location of the Presbyterian Theological Seminary at the former place. The Brazil Missions are not neglectful of the all-important feature of the missionary's work—the preparation of a native ministry. A school for the training of native ministers has for years been conducted in North Brazil by Rev. George E. Henderlite. The theological school at Campinas is now doing a larger work than at any time in its history.

NEEDS OF OUR BRAZIL MISSIONS.

The needs of our missions in the southern part of Brazil urgently stated in the letters from missionaries on the field. Our great educational work at Lavras is seriously embarrassed by lack of funds to pay the debt on the college. The efficiency of this splendid college is greatly hindered by the burden of debt. The needs of the East and West Brazil Missions are given as follows by another missionary:

"As to our needs, they are neither few nor small. In the first place, we wish the prayers, earnest and constant, of our friends and supporters at home. Secondly, more workers. There is not one of our present fields that could not be well divided up so as to keep two or three men busy, and that is not considering the large fields which lie unoccupied, and the large cities that are insufficiently manned. This subject could receive justice only in a lengthy article. We are constantly impressed with the fact that even after all the years of evangelical work in Brazil, we are only just getting into it, on account of insufficient forces throughout these fifty years."

The needs of the North Brazil Mission are stated as follows by Rev. Geo. E. Henderlite: "As to the needs, they are two, or, rather, either one of two; either more missionaries to occupy these great vacant fields, or more money to prepare and sustain the native in the work. You have at great cost laid the foundations: it would be a calamity, it would be suicidal, not to continue the work. May our people at home realize that there can be no going back now. The curse of Meroz will rest upon them, 'because they come not to the help of the Lord, to the help of the Lord, against the mighty.' The battle is upon us and there will be



Native Worker, North Brazil.

no peace or rest until the Lord comes. In war times no one expects to do anything but spend and be spent until peace is declared. It is war now, and to retrench or slacken up is to lose all that we have been fighting for for a century. The Lord from heaven sends the message: 'Behold, I come quickly; hold that fast which thou hast, that no man take thy crown.' The crown here may be the precious souls that each believer may be able to save during his life. This crown of rejoicing will certainly be lost if we fail as a church to keep and support a competent force of evangelists among the unevangelized peoples of the earth. It is

sad to think that the Southern Presbyterian Church, which has been the first in orthodoxy, the first in spirituality and simplicity of worship—to think that this church, with her splendid history, should be the first to weaken her evangelistic efforts, should be the first to forget the Master's words: 'Go ye into all the world, and preach the gospel to every creature.' It is more than sad, it is humiliating. But, again, we go back to the old Hebrew words: 'Ebenezer—Hitherto the Lord has helped us,' and looking into the future we believingly say, 'Jehovah-Jireh,' trusting that he will provide the means for carrying on his work."



Manual Training Shops, Lavras College.

SOUTH AMERICA.

THE WORLD'S EMPTY CONTINENT.

The area of North America is 8,559,000 square miles; the population, 100,000,000.

The area of South America is 7,598,000 square miles (figures of the International Bureau of American Republics) : population, 40,000,000.

South America is more thinly settled, with its population scattered over its immense area, than any other part of the world. Its 40,000,000 people include at least 5,000,000 Indians and 5,000,000 foreigners from Europe and North America.

Less than two hundred Protestant ordained missionaries are at work in South America. Seven missions are striving to reach the Indian population, but a very small proportion of these pagan people have as yet been touched by evangelical Christianity.

South America is empty educationally. In Brazil eighty-five per cent of the population is illiterate—only twenty-eight out of a thousand in school, in Chile fifty-three. In the United States, seventeen per cent of the population in school; in Japan, twelve per cent.

South America is an uneducated continent. It is an unevangelized continent. It is a Scriptureless continent. The Bible is not given to the people. "It is safe to say that not one person out of a hundred thousand in South America would ever have seen a Bible but for the Protestant missionary movement."

The responsibility for the sending of evangelical truth to the "World's Empty Continent" rests almost entirely on the Protestant churches of America.—*Assembly Herald*.



Rio de Janeiro

Praca Tiradentes

A Public Square, Rio Janeiro.

"IN FOUR CONTINENTS"

THIRD EDITION, REVISED

By REV. H. F. WILLIAMS

A beautifully printed illustrated book of 230 pages, giving a concise and inspiring historical sketch of the origin and development of the missionary activities of the Southern Presbyterian Church in the four continents in which our seven Missions are located, by Rev. Henry F. Williams, Editor of the publications of the Executive Committee of Foreign Missions of the Presbyterian Church, U. S.

The first chapter recounts the initial step of the young and struggling Church in the establishment of mission stations. The remaining chapters give graphic sketches of the planting of stations in seven countries where we now sustain missions.

The book is attractively printed and illustrated. Many of the pictures are from photographs taken by the author while on his recent world missionary tour. Pastors and missionary workers will find in this book the information that has been so long needed to develop an intelligent and generous interest in the missionary enterprises of our Church.

Paper Binding, Postpaid, 35c.

Cloth Binding, Postpaid, 50c.

Map Studies of Mission Lands

By REV. H. F. WILLIAMS

An interesting and informing series of Maps, showing very clearly the location of all the Mission Stations of the Southern Presbyterian Church. Brief explanatory notes make the studies in valuable to all who would be fully informed about the foreign activities of our Church.

Price, 5 Cents, Postpaid.

Helps for Leaders

By REV. H. F. WILLIAMS

Suggestions for the Leaders of Classes or Individuals engaged in the Study of "IN FOUR CONTINENTS"

A helpful pamphlet prepared by Rev. H. F. Williams, giving suggestions about organizing and conducting Mission Study Classes, and brief directions for the study of each chapter. A list of the best books on missions for side reading is appended, and a table gives the correct pronunciations of the foreign names in the book. A set of review questions provides for a complete resume of each chapter as studied.

An invaluable aid to all who would make a thorough study of "In Four Continents."

PRICE 10 CENTS, POSTPAID.

A free copy of "Helps for Leaders" will be sent to every one ordering a supply of the book "In Four Continents" for class study.

ADDRESS ALL ORDERS TO

Presbyterian Committee of Publication

RICHMOND, VA.

TEXARKANA, ARK.-TEXAS

CHOICE BOOKS

For Missionary Libraries

Introduction to the Study of Missions—T. C. Johnson, D.D	\$0.60
Evangelical Invasion of Brazil—S. R. Gammon, D.D75
"In Four Continents," F. M. Text Book for 1912—H. F. Williams—paper, 35c.; cloth.....	.50
The Light of the World—F. M., Text Book for 1912—Speer—paper, 35c.; cloth.....	.50
Decisive Hour of Missions—F. M. Text Book for 1912—Mott—paper, 35c.; cloth ..	.50
Conservation of National Ideals—H. M. Text Book for 1912—paper, 35c.; cloth.....	.50
The Call of the Home Land—H. M. Text Book for 1912—paper, 35c.; cloth.....	.50
At Our Own Door—H. M. Text Book for 1912—paper, 35c.; cloth.....	.50
Western Women in Eastern Lands—paper, 35c.; cloth50
Men and Missions—W. T. Ellis.....	.75
The Foreign Missionary—A. J. Brown, D.D.; limp cloth.....	.75
The Healing of the Nations—paper.....	.40
Lights and Shadows in the Far East—S. H. Chester, D.D.....	.60
Missionary Heroines in Eastern Lands—cloth.....	.65
Lady Missionaries in Foreign Lands—cloth.....	.65
Life of Henry Martyn—cloth.....	.65
Life of Dr. Grenfell—cloth.....	.65
Life of Robert Morrison—cloth.....	.65
Life of David Livingston—cloth.....	.65
Life of William Carey—cloth.....	.65
The Unfinished Task—Dr. Barton.....	.50
Report of Edinburgh Missionary Conference—1 Vol.....	1.00
Unoccupied Fields—Dr. Zwemer.....	.50
Growth of the Missionary Concept—Dr. Goucher.....	.75
The Challenge of the City—Josiah Strong—paper, 35c.; cloth.....	.50
Christianity's Storm Center—Chas. Stelzle—paper, 35c.; cloth.....	.50
Citizens of To-Morrow—Guernsey—cloth.....	.50
The Frontier—Platt—paper, 35c.; cloth.....	.50
The Working Man and Social Problems—Stelzle—cloth.....	.75
The Galax Gatherers—Edw. O. Guerrant—cloth.....	1.00

FOR YOUNG READERS:

Best Things in America—paper.....	.25
The Finding-Out Club—paper.....	.25
Coming Americans—paper.....	.25
The Call of the Waters—paper.....	.35
Home Mission Handicraft—paper.....	.50
Child Life Series—Mexicans, Indians, etc.—each.....	.10
The Happiest Girl in Korea—cloth.....	.60
Topsy-Turvy Land—cloth.....	.75
Winners of the World for Twenty Centuries—cloth.....	.60
Uganda's White Man of Work—cloth.....	.50
Foreign Mission Stories—by Grandma Bright.....	.15
Home Mission Stories—by Grandma Bright.....	.15

ADDRESS ALL ORDERS TO

Presbyterian Committee of Publication

RICHMOND, VA.

TEXARKANA, ARK.-TEXAS

